C. G. 596 children; later, married sons with adult offspring would separate from the family even if the father was still alive. The final stage was that each married couple set up a household of its own. The original joint family survived until recently in some remote corners, particularly among the Svan and the Pshav. There C. G. 476 is a tradition of mutual aid between families with regard to tasks exceeding the forces of a single unit (agricultural tasks, vintage, house-building, tapestry-weaving, etc.). These relations obtain even between unrelated families, C. G. 621 but often whole villages or sections of villages consisted of groups of related families (clans). Such family-settlements exist at the present time; a kolkhoz or a brigade in a kolkhoz may consist entirely of persons bearing the same family name.

C. A. 608 In the whole N. Caucasus and also in Armenia the institution of milk-relationship existed. A child suckled by a woman belonging to a certain family became related to that family, as did all its relatives, and these ties were considered as sacred as those of blood relationship. In the N. Caucasus such a relationship could also be established ritually in the case of older persons, namely by mere contact with a woman's breast; this was carried so far that even a forcible performing of this ritual could end a blood feud, as the act made the injured family and that from which "blood was sought" related "by milk." In this